BANNER OF PROGRESS.

VOL. II. SAN FRANCISCO, SUNDAY, SEPTEMBER 27, 1868. NO. 38.

LITERARY.

From the Banner of Light.

THE BEAUTIFUL LAND.

[Improvised and given inspirationally through MRS. CORA L. V. DANIELS, at the close of a Lecture in Washington, D. C., Sunday Evening, May 24th, 1868.]

There's a beautiful country not far away,
With its shores of emerald green,
Where rise the beautiful Hills of Day,
From meadows of amber and sheen;
There beautiful flowers forever blow,
With beautiful names which ye may not know.

There are beautiful walks, star paven and bright,
Which lead up to beautiful homes;
And beautiful temples, all carved in white,
With golden and sapphire domes;
And beautiful gates, which swing so slow,
To beautiful symbols ye may not know.

There are beautiful valleys and mountains high,
With rivers, and forests, and hills;
And beautiful fountains leap to the sky,
Then descend in murmuring rills;
There beautiful "life trees" forever grow,
With beautiful names which ye do not know.

There is beautiful music borne on the air,
From bright birds with flashing wings;
And beautiful odors float everywhere,
Which an unseen censer flings;
And a beautiful stream near that land doth flow,
With a beautiful name which ye do not know.

Across this beautiful mystical stream,
Flash rare scintillations bright;
And many a witching, mysterious dream,
Is borne on the pinions of night;
And the stream is spanned by a beautiful bow,
With a beautiful name which ye do not know.

And beautiful gondolas, formed of pearl
Come laden with wonderful stores;
While beautiful *banners* their folds unfurl,
To the dipping of musical oars;
And beautiful *beings* cross to and fro,
With beautiful names which ye do not know.

Would ye know the name of this Beautiful Land,
Where the emerald waters roll
In gentle waves on a beautiful Strand?
It is called "*The Land of the Soul.*"
And the beautiful flowers which ever blow,
Are the beautiful *thoughts* which ye have below.

And the beautiful walks are your *life deeds*,
Which fashion your future homes;
While the temples grand are the world's great needs,
And its saviors have reared their domes.
Through the beautiful gates, which swing so slow,
Come the beautiful *truths* which ye learn below.

And the beautiful landscapes are formed of thought;
Of all that *the world has seen*;
And the beautiful fountains are *tears* outwrought,
Through immortal sunlight seen;
And the beautiful life trees, which ever grow,
Are the beautiful *hopes* which ye cherish below.

And the beautiful melody is *prayer*,
But is echoed in music's powers;
And the beautiful perfumes floating there
Are the *spirits of all the flowers*.
And the beautiful stream, which divides you so,
Is the beautiful river named *Death* below.

And the beautiful flashes across the stream
Are your *inspirations* grand;
While the beautiful *meaning* of every dream
Is the *real* in this fair land.
And the beautiful million-colored bow
Is your beautiful *tears for each other's woe*.

And the beautiful barges are all the *years*
Which bear ye away from pain;
And the beautiful *banners*, transformed from *fears*,
Are returning to bless you again;
And the beautiful forms, crossing to and fro,
Are the *beautiful ones ye have loved below*.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THEURGY, OR THE MAGIC OF GOD.

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—*James, in the New Testament.*

Theurgy was considered the principle by which man could make even the Almighty subservient to his purposes. The Jewish and Christian revelations are full of illustrations of the efficacy of Theurgical Magic. By it Moses defeated the Egyptian Magicians, and swayed the Red Sea backward and forward at his pleasure; Joshua and Isaiah even controlled the action of the Sun itself; and all Nature was obedient to the Jewish Theurgical Magicians. The eleventh chapter of the Hebrews contains an epitome of their doings, and also a brief explanation of the principles by which they were effected.

The Theurgists taught that a subtile essence pervades the universe, which animates and sustains all things. By coming in unison with this essence, the Magician possessed all power and knowledge; for it was the medium by which Nature operted. Theologically, it was termed the Spirit of God; concerning which, the writer of the Gospel according to St. John says: "Howbeit, when he, the Spirit of Truth, is come, he will guide you into *all truth;* for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come."

"It is," says Schubert, "that higher universally common spirit, in which the laws of the change of time, the cause of everything future as well as present, becomes the connecting medium through which the souls of those who are separated by time and space approach each other, and the mind, when in the moments of inspiration it is sunk into the depths of the spirit of Nature, is placed in a spiritual communication with all things, and receives the power of controlling them."

Modern phraseology names it Clairvoyance, and A. J. Davis terms it the "superior condition"; and he, in the earlier stages of his clairvoyant experiences, said there was nothing in Nature hid from him, and no language which he could not understand. But he has since denounced this as arrogant pride, the result of inexperience.

In the Oriental religions, the power to reach this state is considered the very acme of all human attainments; absorption into Diety—to be lost to all conscious connection with things external, living entirely in the abstract—is the only valuable attainment. This state of being is reached by abstemious habits, self-abnegation, and the complete subjugation of all physical passions and sensuous desires. To the man of the world, this state of heavenly ecstasy is considered only as a phase of insanity; and, as proof of this, the best attested cases of Clairvoyance have been given through insane patients.

Says Ralph Waldo Emerson:

"A certain tendency to insanity has always attended the opening of the religious sense in men, as if they had been 'blasted with excess of light.' The trances of Socrates, the 'union' of Plotinus, the vision of Porphyry, the conversion of Paul, the *aurora* of Behmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind. What was, in the case of these persons, a ravishment, has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The rapture of the Moravian and Quietist; the opening of the internal sense of the word, in the language of the New Jerusalem Church; the 'revival' of the Calvinistic churches; the experience of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul."—*Essay, —"The Over-Soul."*

In this state was Paul when he went to the third heavens, not knowing whether he was in the body or out of it, or whether his head or his heels were uppermost. His language will prove to those "who have passed from death into life," that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

J. W. MACKIE.

THE NATURAL EVIDENCE OF THE IMMORTALITY OF THE SOUL.

[CONCLUDED.]

Matter being indestructible, it follows that the elements of matter composing the soul are also indestructible—that they endure forever. But the main thing to be proved here is, not the persistence of the elements of the soul, but the persistence of the soul *as a soul*—as an individuality. The evidence of this rests partly on analogy, and partly on the very fact of individuality. The analogy is, that, as in this life the body keeps all the while changing, and yet every one knows his body to be the same individual body, notwithstanding its elementary changes, even after the lapse of seventy years, therefore, there must be some principle of unity which constitutes this consciousness; which is, the life principle. And, as the mind continually changes, and yet recognizes itself to be the same, so the spirit continually changes its elements, and yet must have some principle of unity by which it recognizes its identity.

Further, as we know, that, of two chemically isomeric substances—as, for example, phosphate of lime, one being dug from a quarry, and the other being obtained from animal bone—though both samples be taken to a chemist, he will tell you that each is phosphate of lime, nothing more and nothing less. Yet the two samples will act very differently on animal and vegetable life; that from the bone acting as an animal and plant nutriment, while that from the quarry is inert. We are therefore warranted in saying that that principle which has thus spiritualized the chemical phosphate of lime from the bone must in itself be potent and durable.

Again, all animal and plant food is composed of few elements, the principal of which, so far as quantity is concerned, are hydrogen, oxygen, nitrogen, carbon, lime, phosphorus, etc. These abound in the earth, the waters, and the air. The plants take hold of these elements, and fix them in certain chemical combinations, (which is really the plant,) when they become available as animal food. Here we have a chain, consisting of, first, the organic elements; secondly, elementary chemistry; thirdly, organic chemistry; and, if we stop here, it is all to no purpose. But we are not allowed to stop here; the chain does not break so suddenly; there is that which forces another link on our observation, in the fact shown by the phosphate of lime from the bone, which fourth link is spiritual chemistry. And here again the chain is suddenly snapped, without any purpose having been attained, if we are to entertain the idea that there is no spiritual life beyond the tomb. The whole analogy of nature is opposed to any such barrenness of result; and, if we go a step further—if we add another link, and that link is spiritual immortality—we have a result satisfactory in logic, analogous in nature, and commensurate to the means employed and preparation made. We then have the quadrature—elementary chemistry, plant life, animal life, spiritual life.

The idea might be enlarged upon to the extent of a volume; but this must suffice.

To sum up the evidence: by the first proposition, namely, of the soul's consciousness of an occasional separate, independent existence, has been established not only the possibility, but the extremely logical probability, of a separate existence of the soul independent of the body for an indefinite duration, which is immortality. By the second proposition, namely, of the imperishability of thought, the same conclusion is reached with almost the force of a mathematical certainty. And by the third, namely, the indestructibility of matter, the whole analogy of nature is shown to be in favor of the fact of immortality. Now, let the argument accumulate: take the three together, and take them at the lowest rate as probabilities merely, and the mathematical expression of the probabilities becomes as twenty-seven in favor of the fact of immortality to one against it. This is surely a proportion sufficient to found a reasonable belief upon; and a careful business man would not hesitate to invest his means, where the chances of success were less than one half as many.

Yet we cannot say that such evidence, dependent as it is on inference, is nearly equal to one single manifestation of spirit presence. For, in the latter case, if it occur to the individual, or if we be convinced of the honesty of the medium, the evidence becomes absolutely conclusive.

I have all along been dealing with that class of evidence which philosophers, following the lead of old theology, have denominated "natural," as opposed to "supernatural," or "revealed" evidence, without desiring that any such classification should be continued under those names; for the idea more and more obtains, that all things that are possible are natural in themselves, and in all their modes of working, and that the idea of anything being *super*-natural is a philosophical absurdity. Indeed, one can see the dawning of a day when the idea of supernaturalness will be held as a relic of the crude ignorance of a feeble philosophy, and be regarded with the same contempt as that in which we now hold the old maxim that "nature abhors a vacunm."

CHRONOS.

"ORGANIZATION."

EDS. BANNER:—I have followed you and your able corps of correspondents, in your assaults upon and defense of "Organization," and its off-shoot, "Ordination," with very great interest. Having been a mere looker-on, as the conflict progressed, and from a point of observation enabling me to survey the whole field, now that the battle has ceased, the cloud lifted, and the course of human events resumed its accustomed flow, I would be glad of a little space in your columns for the result of my observations, and a few reflections thereon.

In this controversy, as in all others, there is truth and error, right and wrong, on both sides. Wisdom is found in the golden mean of all earthly, and, may be, un-earthly questions, while folly delights in extremes. It is right that Spiritualists guard well against all encroachments of the ancient foe upon their religious, civil, and social rights. "Burnt children dread the fire." Men and women, who have run the gauntlet of creeds and Church dogmas, rituals, etc., and entertain a lively remembrance of the benumbing and shriveling processes, as practiced in the "organizations" whence they escaped, have a right to guard well every avenue of approach to the "City of Refuge" wherein they find sanctuary and a larger liberty to worship God—or not worship—with none to molest or make them afraid.

But, to avoid Scylla, let us not run upon Charybdis; nor, to escape shipwreck on one tack, encounter it on the other. It is not well to be too radically radical. Because our fathers held the rod of correction with too rigid a hand, the fact does not militate against its use in the present. If those who control church organizations have held and now hold the reins of doctrine and discipline too taut, that fact is not conclusive that we can get along as well with the work we have to do without *any* organization. That the well organized enemy may not have all the advantage on their side, it seems a clear case, that *we* should organize; thus placing ourselves in a better position to meet the compact ranks of the enemy. If it be true that "in union there is strength," then the only mooted question remaining is, as to the kind of organization to be evoked. It is believed that we may come together as one, upon a financial business basis, leaving to each his or her separate and distinct selfhood and individuality as to points of religious and social belief and doctrine; indeed, it is questionable whether any respectable number of Spiritualists can be found in the United States who seriously believe in the *possibility*, or even the *probability*, of enslaving the minds and consciences of a sufficient number of the come-outers from church organizations to establish any sort of priesthood among them as a peculiarly privileged class. At this time of general breaking up of the fossilized incrustations of religious and scientific bigotry and superstition, and the infusing of a liberalizing spirit into the masses, it is not proper to indulge fears of priestly domination anywhere, least of all in the ranks of Spiritualists, Infidels, and Free-thinkers generally.

There is no doubt that the enemies of liberalism, under whatever name known, mean to dispute every inch of ground; and to suppose that they will succumb without a trial of their utmost strength, argues a lamentable lack of knowledge of human nature, especially of such natures as are in possession of good fat livings, benefices, and stipendiaries. One of the most pregnant signs of the irrepressible conflict impending between Gog and Magog is found in the attempt to engraft upon the organic law of the nation a recognition of a particular sort of God. In view of this condition of things, what are we, as Spiritualists, here and elsewhere, doing to meet the issue? Are we girding up our loins, buckling on our armor, and hurrying to the front to meet the foe? or are we not rather, by distracting counsels, by intestine broils, by envy, malice, and gangrened jealousy in our ranks, lest some one circumvent us, get ahead in the race, and gain all the honors and emoluments (?), actually demoralizing and disorganizing ourselves? Some of our strong men, who have faced death at the cannon's mouth, are agitated with childish fears of being manacled and led captive at the chariot-wheels of some designing "great bad man" in our midst, who is to manage our simple organizations, and of being made to bow at the shrine of some strange Moloch.

I wish it to be understood that I am not speaking for our local organization; for I know little about it, not being a member; nor for any particular form of organization elsewhere. I am for *some kind* of organization of our forces, for earnest, efficient work, here and everywhere. If one kind does not answer, is too stringent or too lax, give it to the moles and the bats, and, in the spirit of true reformers, of philanthropists, of hard, every-day and all-day workers in the fields of humanity, in weeding out the tares from the wheat, let us institute others in their stead. Let *self* be swallowed up in love and consideration for suffering humanity. Let none of us cease to remember that immortality does not consist in the applause of men, or of any amount of notoriety acquired as leaders, except in so far as we bury self from sight, and work for the greatest good of the greatest number. Our status in the summer land will not rest upon the ephemeral breath of "the bubble reputation" among men, often gained without merit and lost without demerit; but rather, will be upon the impregnable foundation of good wrought by us for our fellow-beings. Then let us be admonished to throw aside the old man of sin, of bickering, backbiting, envy, jealousy, and all uncharitableness; and put on the new, of love to all, of charity that thinketh no evil of any, and come up in solid phalanx to the help of the Lord against the mighty of Church and State, of "good society" and all its toadying flunkeys, who are making common cause against us, and mean to overslaugh and whelm us in one common ruin, by force of arms if necessary. If we in San Francisco will do this, we shall be in a situation to *command* what we never have received, and never will receive voluntarily, the respect of Mrs. Grundy, as expressed from time to time through her "organs," the secular press. As it is now, and has been from the first, every "snip" of a scribbler feels himself at liberty to fling dirt, and anything dirtier that he can find, at us, *ad libitum*. If we will unite upon some basis of union, without compromise, abridgment, or trammeling of our consciences, our manhood, our selfhood, one iota, the thousands of Spiritualists here can display a force mighty to the tearing down of the strongholds of the enemy, and can make themselves respected *because* of their strength.

To me, the most remarkable phenomenon connected with the entire movement of Spirit manifestations during the past twenty years, is the miserably contemptible spirit manifested by its professed adherents, Never a people, in the world's history, received so much and returned so little, as have the Spiritualists of to-day. Having their laps filled to overflowing with crown jewels of the King of kings, and being placed in banqueting-halls to feast upon the good things spread before them, they have strayed out upon the barren hillsides, and are disputing in angry mood over the rough, worthless pebbles gathered thereon. A people *assured* of immortality, of a life beyond the dissolution of the body, and that that life is exalted and happified, or depressed and made miserable, in proportion as they do or fail in their duty to themselves and others, while dwelling in the flesh, and yet eaten up with avarice, with malice, pride, and envy, present a truly lamentable spectacle; and the sooner it ceases to exist, the better will it be for mankind, whose demands upon us, as the recipients of the broadest, deepest, and most *direct* revelations of the Holy Spirit ever vouchsafed to man, are only equaled by their urgent need.

L. W. R.

IN 1851 the London *Punch* humorously gave a list of things "impossible to be realized." Among them were the following: "The unity of Germany, from Prussia"; "The freedom of the Press, from Austria or Italy"; "The abolition of Serfdom, from Russia"; "The emancipation of a slave, from the United States." Every one thought *Punch* had made a very safe list, and yet, in less than twenty years' time, every one of these "impossibilities" has become a reality. "Impossible" should evidently find no place in *Punch's* or any other man's dictionary.

"MAY YOU DIE AMONG YOUR KINDRED."

How touchingly beautiful is the Oriental benediction that heads this article. The Asiatics are a proverbially home-loving people; and to them, the rendering up of the spirit, amidst strangers, is deemed a calamity; whilst to "die among the kindred," takes the sting from death and the victory from the grave. We, on the contrary, are a wandering, restless nation, whom interest, love of change, or curiosity leads to "Greenland's icy mountains," or "India's coral strand."

Is the old homestead forgotten? Are those who ministered to the wants of the child, and shared his joys and sorrows, hopes and disappointments, and perhaps his ambitions aspirations in early manhood, forgotten? No! a thousand times no! As easily can the trumpet-vine, with its radiating tendrils, be torn from the tree's furrowed bark, as the rending of the affections from the old homestead and its occupants. Immersed in the cares and pleasures of the world, Memory may have become dimmed in the wanderer's breast; but when sickness lays its paralyzing hand upon him, Memory asserts her power; and, with the affections softened, elevated, and refined, it revels in the past. *Then* comes the soul's great desire to die among kindred. The aching head turns from side to side, but no mother meets his eye; he listens, but no father's voice repeats the soothing words, "My son"; no sister's tender hand laves his brow; no brother administers the unpalatable medicine.

How he wishes he could be seated upon the the dusty door-step of the rambling old brown house! he would not exchange the seat for a throne; nor would he turn from the affectionate caresses of Rover to clasp the hand of condescending royalty.

He looks from his window, and the tropical splendors of the flowers catch his eye for a moment. "O, he exclaims, "give me a handful of butter-cups and daisies, my childhood's flowers." Vain wish. As the last hour arrives, his mind reverts to the ancient burial-ground where rest the forms of his ancestors, amid their wealth of asters and golden-rods. He raises his arms, as a home-panting dove its pinions, and cries, "Let me die among my kindred." Kind friends are around him with ready hands and sympathizing hearts, but they are not his kin; and, with his arms feebly raised, and a smile upon his lips, he faintly articulates his last wish, "Let me—die—among—" and he is free.

Is he dead? No, he now *truly lives*. He lives among his kindred who have gone before; and the reunion of immortals must deprive what is misnamed death of half its bitterness. If to die among kindred soothes the parting soul, to live among them forever in the Summer Land, progressing in Love, Wisdom, and Truth, is something so grandly beautiful, so hope-inspiring, that finite mind can form but a faint conception of its blessedness.

There is no death. 'Tis but a circumstance in man's being; a transition from an inferior to a superior condition.

O that *all* mourners for the so-called dead could receive the consolations our soul-sustaining faith teaches! We do not *idly dream*, when we declare that the spirits of the departed *do* return and oftentimes hold sweet communion with those mourning their departure, and, like Rachel, "refusing to be comforted."

Mourners, if you will not believe *us*, believe your Bible.

The pure Nazarene, the blessed Jesus, taught this truth, by returning to comfort his disciples. Peter, James, and John taught it, when they declared they had *seen* the spirits of Moses and Elias with their Master on the mount.

Mourners, dry your tears, investigate the subject, and be comforted with the assurance that your departed *are living with kindred.*

JULIA A. FIELD.

A Friendly Letter from Solano County.

SILVEYVILLE, SOLANO CO., Sept. 15th, 1868.

EDS. BANNER:—We are glad to learn that you are still persevering in what seems to be the cause of truth. As time passes on, we see the more need of earnest workers; and the work is not likely to be accomplished in a short time, so that any may lay by in idleness without a loss to themselves as well as others. We can seem to see a grand principle in the theory of Spiritualism, and we must practice as well as preach. Not a day only, but a life-time is necessary for the work we have to do.

We are deprived of the privilege of hearing lectures here, and our social relations are not what we desire in every respect. The people are behind the age. Many of them are from Missouri, and lack enterprise in some respects. We have tried to get up some interest in the cause, but failed to produce the desired result. We need some powerful demonstration in some way, to get them interested; then there would be no trouble, as there are many independent thinkers. We get reading matter in plenty, and see your paper occasionally; but it seems to do us more good to have a friendly letter from a progressive mind.

Please send the BANNER as long as you think

proper. I hope we may see you, and shake a friendly hand ere long. In the mean time, we should be very glad to hear from you, or any one else in the cause, and render our mite in any way we may be able, to forward the cause, or assist any one. We live nearly six miles west of Silveyville, and should be glad to have any one coming through call on us.

Yours, respectfully, MORGAN ALLEN.

Ruined Forever.

If the basic proposition of a theory be false, it becomes a matter of necessity that every direct inference from such a proposition must also be untrue.

Everything receives the impress of the popular theology. It is interesting and instructive to notice the evils which afflict us, and trace their origin to some feature in the prevailing creeds. There is no possibility of estimating the mischief of a faleshood. The idea of everlasting punishment, of the possibility of irredeemable sin, is the basis of an assumption which has been the cause of misery to thousands. It has become common to speak of persons, especially women, as ruined. For some act committed early in life, under circumstances of strongest and most subtle temptation, it is assumed there is no redemption; and society hastens to prove itself the obsequious lackey of sectarian theology by assuming to act in accordance with such an idea. We, hear, often, of fallen women as of special sinners; and it is thought the class thus designated are actually and forever irreclaimable. It is a melancholy fact that the unhappy and disorderly lives led by so many of earth's children are due far more to the bitter and relentless persecutions incessantly waged against them, than to any inherent evil in their own constitution. But our popular teachers, starting with the assumption of "total depravity," and concluding with the dogma of an *eternal hell*, find nothing incredible in the idea, or unjust in the verdict, that, for a single act, a woman may be thrown down to the depths of degradation, and compelled to remain there. She is ruined! There is no hope for her on earth, no forgiveness beyond the grave. A disorderly life in the body, a terrible death, and an eternity of misery beyond, is the cheering programme marked out for her. This, to them, seems rational and consistent. They really imagine that a human being may be, as they say, ruined; and certainly, if their theology be true, there is no difficulty in entertaining the thought. But those who have reflected upon the matter are well aware that the *worst* women are often the *best* women. It is the sweetest wine that makes the sourest vinegar. Very few men were ever convicted and punished for stealing useless rubbish of any description; and many times these women, fallen, ruined, degraded, and dissolute as they are, are so because, although miseducated, they were valuable enough to attract the attention of robbers.

Spiritualism teaches a better theory than the Church, consequently another order of judgment. We shall have to share our heaven, at last, with the thieves and prostitutes of this world, but they will be thieves and prostitutes no longer; the circumstances which controlled them will have been outlived; the organization which made them what they were will have been out-grown, and even from the falseness and impurity of their past lives they will have gathered that strength which is born of suffering. It is an approved teaching, though fraught with misery to many an unfortunate, that we are radically bad, because we have done wrong. The wrong we have done may be direct proof to the contrary. Our vices grow as often from an excess of virtues as from any other cause. Nothing holier or purer can be imagined than the gentle love of a woman's heart. Nothing nobler or more beautiful is to be conceived than the strength and vigor of manhood. Yet simply from an excess of that which is, in and of itself, good, come the direst evils which fill our earth.

The woman is a ruined woman because she had more heart, more sympathy, more womanhood, than could be appreciated by those around her; and he who shared whatever of crime there was may have become what his action made him, because he possessed in some extraordinary degree the elements which, properly directed, would have made him all that is noble. These perversions, in time, correct themselves. They make deep and cruel wounds. They always bring untold and inevitable suffering, and by that comes redemption.

It has been said, "Let no one be counted happy until he is dead." We say, let no one be counted ruined or unfortunate until eternity has revealed the consequence of every human action.

Let the unfortunate take courage! The old myths of theology are discovered to be errors. There are points all along the road-way of life where openings present themselves into which we may turn, and, climbing the hill of difficulty and self-denial, rise to a higher level, where the better life becomes possible for us.

No matter how far we may have fallen, there lives within each and all an immortal spirit, that only waits time and conditions that will surely come, to shake off circumstances, to assert its own nature, rise to its proper position, and redeem all the waste and sorrow that lies behind.—*Ohio Spiritualist.*

Medical Science Nonplussed.

An Australian correspondent of the London *Times* relates the following:

"Considerable sensation has been excited in Melbourne by the lamentable death of Mr. Drummond, a police magistrate, from the bite of a tiger snake. Against the remonstrances of friends, and for the purpose, as he proposed, of detecting a charlatan named Shires, who was exhibiting about the town, by allowing himself to be bitten by snakes, and who professed to possess and apply a sovereign remedy against all snake poisons, Mr. Drummond persisted in being bitten by one of Shires' snakes, declaring that they must be harmless, and that Shires was an impostor. Shires was at first averse from allowing Mr. Drummond to be bitten, and warned him of the risk he ran, but Mr. Drummond would not be put off. He was bitten above the wrist, and a few minutes afterwards he fainted away, although the so-called remedy was at once rubbed over the part bitten. Mr. Drummond, however, recovered in a few minutes from his stupor, and very shortly afterwards appeared to be quite well. He went home, but was followed by two medical friends, who, apprehensive of serious consequences, were anxious to apply the usual remedies in such cases. Mr. Drummond, however, refused their proffered attentions, and went to bed. The next morning all the usual signs of snake-poisoning appeared on him, he became rapidly worse, and died from exhaustion within a very few hours. So obscure was the action of the poison that no special morbid appearance was observable about any of the viscera after death, and Professor Halford, of the Melbourne University, after a minute post-mortem examination, could only detect a portion of the effects of the poison in the altered appearance of the blood corpuscles, as seen through a powerful microscope. Mr. Drummond, who was a man of considerable ability, has left a widow and a young and numerous family. Shires, the exhibitor, has been committed to take his trial for manslaughter. Strange to say, this man has been bitten over and over again by the most venomous snakes, and whether his remedy has any virtue in it or not—it has been pronounced worthless by medical men—he has hitherto come off unharmed. There can be no deception, because the snakes which have bitten him have immediately before, as well as afterwards, bitten fowls and rabbits, which have died instantaneously. Professor Halford, on being asked by the coroner how Shires' escapes were to be accounted for, answered that he supposed his system had become proof against the poison. But the question still comes back on us, how did Shires' system first become proof against this poison, as suggested? At best, the mystery is only moved a little further off by the Professor's theory, and Shires himself throws no light upon this interesting point of physiology!"

EARNESTNESS.—It cannot be denied that the last and most beautiful touch—the ideal varnish—of perfect high-breeding, is, in fact, earnestness with simplicity. Earnestness is the outward and visible symbol of inward and invisible sincerity—the foundation of pleasant intercourse. To be in earnest is the first and last compliment we can pay to those with whom we deal. We thereby acknowledge that we respect them, without which no society is possible. And perhaps this will account for a fact which younger men often fail to comprehend. A true woman prefers feeling to wit, and still more to its pretense. Nor does earnestness exclude mirth or glee. On the contrary, the true character of earnestness is to laugh if there is anything to cause laughter, and not to laugh if there is nothing to laugh at. —*Bernard Cracroft.*

A TRANSLATION of Shakspeare's plays and poems into Hindostanee has been published in Bombay.

The Banner of Progress.

SUNDAY, SEPTEMBER 27, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO.,
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

☞ All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

VACCINATION: IS IT A SURE PREVENTIVE OF SMALL-POX?

We have before us two documents on this subject: one from Dr. S. F. Elliot, late Health Officer of the Port of San Francisco; and the other from Dr. Kimball Favor, of this city. Both maintain that vaccination and re-vaccination is a sure preventive of small-pox; and both agree that cow-pox, or the disease from which the vaccine matter used in vaccination arises, is identically the same disease in the cow that the small-pox is in the human system. Dr. Elliot adduces a long array of figures from medical reports of European hospitals and from physicians, intended to prove by comparison that a larger percentage of those who are unprotected by vaccination die of small-pox, when that disease is epidemic, than of those who have been vaccinated. Both the medical journals now published in this city have long articles on the necessity of vaccination, and the peril the community is in from inattention to the duty, written by medical practitioners.

Now, all this zeal for the public good and the general health might be credited to conscientious conviction and humanitarian benevolence, as well as to certain scientific knowledge, if there were not a single fact to render it possible that other and more selfish motives prompt these physicians to the endeavor they are making to establish the infallibility of vaccination. A harvest of profit is being reaped by the medical fraternity at the present time, in the work of vaccinating the fear stricken people of San Francisco. All those who are not vaccinated at the public expense, and are served by practicing physicians, pay from two to three dollars each for the service. It is a profitable thing for the doctors.

But, as usual where there is much zeal in the support of doubtful dogmas, the advocates of vaccination prove too much. It is now admitted, even in the authoritative documents before us, that vaccination must be performed for the second, and even the third time, in order to afford perfect security from small-pox. Thus are the profits of the doctors to be insured to them perpetually for the business of vaccination; for, as long as mankind shall be subject to disease of any kind, they will be liable to attack by the small-pox. Yet, what security is there in vaccination or re-vaccination? We propose to show that the security afforded is not yet proved to be universally reliable, which it must be in order to be considered infallible.

The little daughter of Mrs. G. Cooper, of this city, had been vaccinated seven days previous to being attacked with small-pox, of which she died two weeks ago. What will the physicians do with such a case as this? They will say what is perfectly easy to be said, namely, that she was not properly vaccinated; or that the vaccine matter was not good; or that she had been already attacked by small-pox before vaccination. There is no end of plausibilities to which they will resort when their favorite theories fail in practice.

There are plenty of cases on record, even in the hospitals, where vaccination has failed in protecting the subjects of it. Dr. Elliot himself states, that, during the prevalence of the epidemic in Marseilles, in 1828, out of 30,000 vaccinated persons, 2,000 took the small-pox, and twenty of them died with it. And in the London Small-Pox Hospital, out of 1765 patients admitted, having *good vaccine marks* upon their arms, 194 had true small-pox, and 1571 had varioloid! But Dr. Elliot and the other doctors say that, had not the 1765 been vaccinated, they would *all* have had true small-pox. How do they know it? This is a negative proposition, and is not susceptible of proof. Yet they venture to establish the negative by asserting that a larger number of the non-vaccinated die of small pox than of the vaccinated. They get their figures from the register of some small-pox hospital, while the great population who never enter the hospitals is not taken into the account at all.

Again, it is said that in the outset, vaccination was discovered by Dr. Jenner from observing that milk-maids, who had contracted cow-pox while milking, could not be infected with small-pox. To test the fact, he inoculated a boy with small-pox, after first vaccinating him from a milk-maid who had cow-pox. No small-pox followed in the boy; and therefrom it is argued that vaccination perfectly protected him. *Per contra*, a lady was sitting in our presence, one hour ago, who, a few years since, was compelled to stop the milking of cows, in consequence of having both arms and hands disabled with cow-pox. Yet, in a few years more, being exposed, she took the true confluent small-pox, and communicated it to her whole family, the members of which were saved only by careful nursing. We come in contact every day with a gentleman, who had been well vaccinated fourteen years previous, and it "took well," as Dr. Elliot says it is necessary that it should; yet, on being exposed, he also took the confluent small-pox, and wears the marks upon his face at the present time. "Ah, but," says Dr. Elliot, "the vaccination in these cases had *run out!*" Yes, and we suppose that would be the excuse offered for the failure of vaccination in any case; unless, indeed, the more sinister one were proposed, that the operation had not been performed by a regular physician, and was therefore not reliable.

There is another consideration which it would be well to think upon, and it is this: If, as is said by Drs. Elliot and Favor, the cow-pox and small-pox are the same disease, what assurance have we that vaccination may not develop the small-pox in the human subject? Indeed, how do we know that it does not develop it? In the case of the lady above mentioned, a large part of the whole body had become vaccinated; and we see that in a few years she was attacked by confluent small-pox, and communicated it to others.

At this time, when it is proposed to infringe upon individual liberty, and to compel vaccination by law, under heavy penalties, it is well to first ascertain whether there is not a possibility that we are the victims of a delusion in regard to the efficacy of such a method of preventing the spread of the disease. It is for the interest of medical men, as well as a matter of professional pride, to maintain this delusion as long as possible. But if it can be shown that facts controvert the assertion of the universal infallibility of vaccination, and that many who have been vaccinated, and re-vaccinated, have still taken the small-pox in some form, the delusion is dispelled, and the occupation of the vaccinator is gone. Even the small-pox itself has not always proved prophylactic against a second attack. The medical books have on record cases of a repetition of the disease, as well as numerous others of the small-pox after vaccination. Let these considerations be well weighed by our city authorities, before taking measures to enforce vaccination upon those who are unwilling, or who may not have faith in such a preventive.

The assertion of the doctors, that the small-pox, in its former frightful epidemic form, has been "stamped out" by vaccination, is not sufficiently proved to be a certainty. On the contrary, the disease is more virulent, both upon the vaccinated and the non-vaccinated, in this city, than it has been elsewhere for some years. And even if it were less so, the same reasoning might apply to the Asiatic cholera, which no longer exhibits that malignancy which it did a few years since. What has produced the change in the character of that disease? Perhaps vaccination has been almighty against the cholera also?

The result of the examination we have made of the subject seems to be, that there is no certain protection against an attack of small-pox during its prevalence in any place as an epidemic. Even isolation does not secure one against it. As those venal echoes of the doctors, the editors of the daily press, are constantly reiterating, "it is in the air," and we cannot avoid exposure to it.

A Correction.(?)

EDS. BANNER OF PROGRESS:—In consequence of a gross blunder in the date of the call, as published in your paper, it is deemed necessary to make the alteration in the advertisement as within. The Constitution requires thirty days' notice.

N. B. This is not *designed* for publication.

GEO. G. W. MORGAN.

A special meeting of the members of the San Francisco Association of Spiritualists will be held at the Mechanics' Institute Hall, Post street, at 8 o'clock, P. M., on Tuesday evening, October 27th, for the purpose of filling one or more vacancies in the Board of Trustees, and for other business. Members are urgently invited to attend.

Per order, GEO. G. W. MORGAN,
Acting Secretary.

We give the above for what it is worth; adding, that the advertisement was inserted last week just as it was received from Mr. J. W. Mackie, who is still the lawful Secretary of the Association, and whose resignation can be legally completed only when his successor is elected and qualified. If there was any "gross blunder," the blunderer must have been one of the present Board of Trustees.

COMMENDATION FROM A COMPETENT AUTHORITY.—One of the editors of the *Banner of Light* writes to us a friendly note, commending the BANNER OF PROGRESS in unmeasured terms. The gentleman (Mr. Luther Colby) speaks of us as follows:

"Yours is a *live* paper, and must prosper, *if* Spiritualists on the Pacific do their duty, which, I hope, is the case, although they have been rather lukewarm in patronizing spiritual literature in the Atlantic States.

"Make my regards to all inquiring friends, the lecturers and mediums especially. Say that the *Banner of Light* is ready and willing to aid them all, no matter what their status. They are indeed martyrs, and deserve the sympathy of every Spiritualist in the land.

"Bro. Todd has done a great work in California. He is the right man in the right place. Bro. Manning I have never had the pleasure of meeting personally, but I hope he will write me a familiar line occasionally, as well as Bro. Todd. We of the same faith should come in closer *rapport*, if in no other way than by the use of pen, ink, and paper."

MR. GEORGE G. W. MORGAN having publicly perpetrated a pun of a weakly sort in reference to this paper, we deem it necessary to say, that the only sign of weakness we have ever perceived in our columns was when we permitted them to be burdened with the poetical (?) and prose contributions of Geo. G. W. Morgan. We are rather inclined to the belief that our friends of the *Banner of Light* were more than half right, when they warned us to beware of the "Poet from the Banks of the Mystic." Mr. Morgan had better confine himself to his columns of arithmetical figures, and not attempt to control or criticise the columns of this paper. For the latter duty he is not fitted, either by nature or education. And neither poetry nor punning is his *forte*—which is the same thing as saying that his efforts in either line are very weakly indeed.

DR. DEWOLF'S SUNDAY LECTURES.—The three lectures which Dr. DeWolf has pronounced at the Mechanics' Institute, since his advent to this city, have elicited a great deal of interest and commendation from the most radical thinkers of the progressive school, and very many are anxious to retain the Doctor a while longer, that he may continue to utter his bold radical truths, so strongly and intelligently spiced with historic facts and scientific lore. More thorough and instructive, ay, thought-agitating lectures have seldom been given in any part of the country.

THE *Dramatic Review* announces its "intention" of becoming "a father to the city pulpit." Its "intentions" are undoubtedly "honorable," but is there not some danger of the pulpit soon being addressed thus: "Ye are the children of your father, the devil"?

THE "EARTH'S RESTORED HISTORY" AND THE COPERNICAN SYSTEM.

EDITORS OF BANNER OF PROGRESS:—GENTLEMEN: I should not have trespassed again on your space to notice the remarks of my reviewer, but for the parade he makes of his ignorance, (in Remark No. 5,) which may mislead some of your readers. I have heard many times a similar objection against the immovability of the earth, notwithstanding its senselessness. Bigots will ever throw at you the same stale plausibilities, be they refuted never so often. How can the calculation of eclipses prove the truth of the Copernican system? Since eclipses occur from the motion of two bodies about another at rest, it can make no difference which of the three is assumed as stationary; the result of the calculation as to their relative positions at any time will be the same on any assumption, provided there be *periodicity* in the movers. It can make no difference whether we think it *sun*-rise or *earth*-rise; the time when either comes to the sensible horizon of the other, being regular, is calculable for every change of position throughout the year. And if a third body, as the moon, revolve regularly about either, the time when she is eclipsed or eclipsing—when the earth or she is the central point of three *in directum*—is as ascertainable on the false supposition of the earth's motion, as on the true. It requires little reflection to understand this; but as the reviewer is not disposed to reflect, the fact that eclipses were calculated and predicted before the re-introduction by Copernicus of the Pythagorean doctrine ought to make him pause, before using again the argument of his 5th Remark.(1) Were a formula for the calculation of the heavenly bodies needed and given, it would have availed the reviewer as much as a lithograph from an Egyptian obelisk; and as to the concluding portion of his paragraph, your readers can judge without my aid what it is that merits *their* "derision."

How incorrectly the reviewer interprets the work, if he believes that the author "substitutes his theories for facts"! In nothing does the reviewer more glaringly err than in this statement, as every one who reads the "History" will, I think, agree. The reviewer mistakes inferences from sensible facts for theories.(2) And as to theories that result from observation and reflection, I am far from holding the opinion expressed by him. A carefully deduced theory is worth a thousand facts.(3) Let not the reviewer trouble himself about Jupiter or Saturn; they can take care of themselves; had he read the "History," or any elementary work on Astronomy, he would have learned that they have their own luminaries, are not beholden to our sun for light, and can never be involved in our revolutions.(4)

How sagacious the reviewer's 2d Remark! Could he not see that my exclusion of Spiritualists was argumentative?(5)

With many thanks for your kindness in putting your columns at my disposition,

I remain, gentlemen, very truly yours,

CHARLES L. ACKERMAN.

REMARKS.

1. The reasoning which Mr. Ackerman offers above is not new, and has probably been thought over many times by astronomers; but the burden of proof is on him, to establish the fact that it is the sun, and not the earth, that is the moving body. We did not say that the calculation of eclipses proved the earth's motion around the sun, but intimated that mathematics gave astronomers the ability to calculate distances and relative positions of the planets. We are aware that eclipses were predicted before Copernicus; but no theory has ever been advanced, since his time, establishing an opposite system of planetary motion. The attempts of Mr. Ackerman to rehabilitate the Hebrew and Chaldaic system is as yet unsuccessful, for the want of sufficient proof of its correctness; and we do not know that any such proof is accessible to him or others. He has no right to say that the theory of the earth's motion is false, so long as he is unable to prove the truth of his own theory.

2. If an "inference" is not a theory, we mistake the meaning of the word. It is certainly not a fact; and whatever is not fact is speculative, and therefore theoretical. Premises may be inferred, without any fact to sustain them; and theories may be deduced from false premises as well as from true ones.

3. Mr. Ackerman here reverses the fundamental rule of all reasoning, and commits the whole human family to the sea of speculation without any compunction of conscience. We have hitherto thought that the correctness of any theory depends upon whether its premises are well ascertained facts. But our author prefers a thousand fancies to one fact, and would have us do likewise. We decline, most positively. We would as soon think of building a pyramid to stand upon its apex. It is of no consequence how much care may be exercised in constructing a theory; if its premises be false, it must tumble to the ground, like a building with a poor foundation.

4. Mathematics will defeat Mr. Ackerman's speculations in this instance, if in no other. The periods of the revolutions of Jupiter and Saturn, and other planets, about the sun, are calculated with a precision that shames all such speculations; showing plainly enough the foundation upon which the Copernican system rests. As the position of Jupiter, relative to the sun, can be mathematically demonstrated at any time during his revolution, it follows that the position of all other planets may also be calculated; and the conclusion is inevitable, that the revolutions of our own planet about the sun are determined in the same manner. The elementary works on Astronomy call the luminaries of Jupiter *moons;* and they bear the same relation to that planet that our moon does to the earth. They are each periodically eclipsed by the interposition of the body of Jupiter between them and the sun, just as our moon is by the interposition of the body of the earth—a fact which proves that the *sun* is the luminary which furnishes them with light.

5. Yes; but some of our readers might not perceive it, and we wished to draw from him the disclaimer which he has given.

A LETTER is on deposit at the office of this paper, addressed to Prof. R. R. Roberts.

MARRIAGE.

Henry Ward Beecher recently performed the marriage ceremony between Brig. Gen. L. F. Haskell and Miss Emma A. Gilmore, in New Jersey; so far departing from the usages of Christian marriage as to leave out all recognition or trace of Christianity from the ceremony. As both the bride and groom "hold extremely liberal, as distinguished from orthodox, religious views," they had requested Beecher "so far to respect their conscientious independence of church ordinances, as to omit from the services any form of words based on these." The ceremony, accordingly, was enacted as follows:

The groom clasped the bride's hand, saying, "I take you, ——, for my wife"; she responded, "I take you, ——, for my husband," and Beecher added only these words: "In behalf of the sentiment of the community in which we dwell, and of the laws, in virtue of what you have now done, I declare that you are husband and wife. May the love which has thus been declared be strong as the evergreens (throwing at their feet some evergreens and flowers) to endure the storms and winter of life, and as fragrant and tender as the flowers of summer. May God bless you."

The *Congregationalist* remarks: "This was unquestionably legal marriage, and, looked at merely from the side of view which regards marriage as a civil compact, it was sufficient to satisfy the law. But if it was desired to look at the matter, in any sense, from that side which regards marriage as an ordinance of God—and, if not, why was a clergyman asked to officiate, when a Justice of the Peace would have done as well?—we cannot but regard the service as a most unfortunate compromise of Christian principle with practical infidelity; of which we are sorry and ashamed that any Congregational clergyman should have been guilty."—*Cal. Christian Advocate.*

Looking at the ceremony of marriage as ordained and performed by the ministers of the various churches, we cannot but regard the indignation of the orthodox clergy as perfectly natural, when one of their number consents to abandon the ordinances of his order, through which ordinances so much emolument accrues to them from marriage. The Friends long ago ceased to make use of any form in the uniting of parties in matrimony. So long as an income can be realized by the clergy from the exercise of the functions of a Justice of the Peace, many of them will cling to the privilege as though it were a right. They think that they are the vicegerents of God on earth; and, claiming that the institution of marriage is of Divine origin, arrogate to themselves the sole right to administer the only rites which, they suppose, give the contract validity. Marriage is of Divine origin in the same sense as the rain and the sunshine: why do not the clergy claim control over these? Simply because the latter are beyond their control, and therefore cannot be made to yield tribute to their purses. They would grasp such a power quickly enough, as Moses did, could they turn it to their purpose. But men, having learned that all things pertaining to their individual happiness should be under the control of the individual, have by statute declared marriage to be a civil contract; and this legal view of the institution debars the Church and its ministers from any exclusive interest in it. Their control over it now extends only to those whom they can influence to a voluntary acceptance of their offices, and no farther.

DRUNKENNESS.—Says the *Occident:* "The advance of drunkenness has been fearful in almost every portion of the country, and the evils which attend it have been more multiplied than ever, since the war. There ought to be hearty and uniform effort among all who love the race, and would hold back the tide of death that is making thousands its victims every year; and there is no time to be lost, for the tide is gaining momentum, and compass, and velocity, in a ratio that is alarming."

The wonder to us is that men do not drink more, rather than less. Life with the mass is a mere struggle for subsistence, and a hard struggle at that. The great aim and end of earthly existence is to "get on in the world." The *Occident*, and kindred organs and mouth-pieces, tell men they have souls; that upon the present care bestowed upon these souls depends their eternal happiness. The multitude hear, but do not understand. What is given them from the pulpit and religious Press is vague and unsatisfactory. Prejudice, early training, and fear induce with many a show of religious observance. But the heart is with the material world. That, for the most of us, is full of trial and disappointment. Earthly existence seems, after a while, to be a long, continued punishment. Even success does not bring the desired content. The long-sought-for wealth realized houses, lands, and all manner of luxuries in possession. The soul wearies after a time, and seeks for something more. The reflecting mind wonders if there be any rest attainable. There is a momentary dream of happiness in the bowl. Is it wonderful, even in view of the certain penalties entailed by its use, that it is more and more sought after?—*Morning Call.*

WOMAN.—Mr. Dillon Eagan, in last Sunday's discourse, said: "Woman was created on the same day with man. She is not a secondary creation. She is a part of the grand whole—man's associate. But she was the first transgressor. For this it was given to her husband to rule over her!"

By reference to the second chapter of Genesis, verses 21–25, it will be seen that the Bible account makes woman a "secondary creation," Mr. Eagan to the contrary notwithstanding. More than this; the command not to eat of the fruit of the tree of knowledge was given to Adam alone, before woman was created; and therefore she did not receive the prohibition, and cannot be held as responsible for partaking of the forbidden fruit. The second chapter of Genesis is a poser for those who require Bible authority for the enslavement of woman. *First* transgressor, indeed! Mr. Eagan, you ought to be ashamed of yourself!

DR. SCUDDER'S WALLS.—Dr. Scudder was the delegate from the New School Presbyterian Church to the late Methodist Conference in this city. As delegate, the Doctor made a speech—illustrated the beauty of union between different sects by the rice-fields in India. These fields are separated by mud walls. When no rice is growing, all the walls are visible. When the rice is growing green and fresh, it hides from view the intervening barriers. In like manner, the friendly growth of union between sects hides their lines of division. The comparison is good. Dr. Scudder has used it several times before. It is an old acquaintance.

P. S.—The walls aforesaid are only hidden, not thrown down.—*Dramatic Review.*

THE PRAYER OF SOCRATES.—O, beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I may have, may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can bear or employ. Do we need anything else, Phædrus? For myself, I have prayed enough.—*Prayers of the Ages.*

"THE ABOMINABLE DELUSION."—There are nearly eleven hundred convicts in the Ohio Penitentiary, and not one Spiritualist among them. There are about twenty negroes in bonds for various crimes, and some thirty clergymen keep them company. We ought to hear of a revival there before long. How such statistics establish the assertion of the religious press, that Spiritualism begets a disregard of law and order!—*Ohio Spiritualist.*

PHENOMENAL FACTS.

Obsession—(Concluded.)

BY J. M. PEEBLES.

Before us lies, in written manuscript, a very interesting account of an obsession in New York of thirteen years' standing, from the pen of Dr. A. S. Hayward, Boston. The party is a young woman. The family—highly respectable—had spent quite a little fortune consulting several eminent physicians, and with results similar to the one mentioned in the Evangelists—"She suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Friend Hayward, high-purposed, aspirational in nature, and himself influenced by a circle of powerful harmonizing magnetic spirits, has proven himself (as have Dr. A. P. Pierce, Dr. E. C. Dunn, and others,) very efficient in treating these cases. It seems a speciality with him. In this document before referred to, after expressing the opinion that "three-fourths of those considered insane are only under more or less control from disorderly, ill-adapted or evil spirits, and curable by displacing these influences and substituting those higher and better," he adds: "I could not believe in Spiritualism unless I believed in both good and evil spirits, and controls from the spirit-world of all grades, some vexing and obsessional, others uplifting and inspirationally exalting."

It will be remembered that the famous physicist and English physician, Dr. Garth Wilkinson, published an able pamphlet a few years since upon this subject, asking such of the medical fraternity especially as were connected with Lunatic Asylums to recognize in Spiritualism—in magnetism and in Spiritualistic treatment—the surest remedies for restoring the insane and the obsessed (so-called insane) to sanity and a healthy organic balance.

While yet in the clerical ranks, one of our ministering brethren, an excellent man, became a medium. He fought the controlling influences, each gaining the mastery by turns. These spirits, exceedingly positive, would wrench tools from his hands, touch the Bible not very tenderly, and dashing from his hands utensils of labor, books, and pamphlets, bid him "Go forth," and do his missioned work. Taken to the Lunatic Asylum, Utica, N. Y., he was, through ignorance, basely treated. When released, he came directly to our house in Oswego, N. Y., and, though called sane, he was still a medium, negative, and thus necessarily open to all sorts of psychological influences from mortals and immortals—a clear case of obsession. During one day of his stay, being entranced, he gave some fine communications; then, suddenly seized by another influence, he stamped his feet, gnashed his teeth, foamed at the mouth, and seizing Mrs. Peebles, lifted her into the air by the head, saying it was symbolic of "woman's elevation." A very large majority of the subjects of obsessions coming within the range of our observation, or hearing even, were religionists, churchmen, or clergymen.

IS IT NOT DANGEROUS?

If uncultured evil spirits vex and obsess media, under certain conditions, is not Spiritualism dangerous? Yes, dangerous as the sunshine, that, falling alike on flowers and weeds, the just and unjust, produces an occasional sun-stroke; dangerous as the spring rains, that sweep away old rickety bridges; dangerous as steamers, that now and then send bodies down to find eyes under green sea-weeds; dangerous as mining, railroading, telegraphing. Shall none pursue geological pursuits because Hugh Miller committed suicide? Briars are apt to abound where berries grow, and all blessings are subject to abuses. It is one of the offices of guardian angels to protect their mediums from the inharmonious magnetisms of unwise, perverse spirits, and the psychological attractions of depraved mortals.

HOW TO AVOID THEM.

Obsession being adverse, inauspicious psychological influences cast upon the organisms, the thoughts and feelings, of individuals, by such spirits as are necessitated, in accordance with the immutable laws of compensation, to range for a season the lower planes of spirit existence, the preventative lies in good health, good nature, and a true life—in the cultivation of broad, loving, aspirational aims—a firmness of moral principle—a determined purpose to do, dare, live the right—a calm trust in the overshadowing presence of the Infinite, and the holy watch-care of those beautiful angels that delight to do the will of heaven. Ill-health, nervous affections, dejection, despair, suspicion, jealousies, expose the subject to obsessions, or they offer suitable conditions for demons inclined to fun, mischief, or base schemings, to carry out their selfish plans. Truth attracts the true, wisdom the wise, love the lovely, charity the charitable, and purity the pure of all worlds.

THE REMEDY.

Kindness and firmness, aspiration and self-reliance, pleasant physical, social, and mental surroundings, with gentle, harmonizing, magnetic influences from circles of spirit-electricians through noble, pure-minded media—these are the remedies. Speak to the obsessing powers as men, brothers, friends; reason with them as members of a common Father's family, and, at the same time, demagnetizing the subject, bring a healthier, purer magnetism, and calmer, higher, and more elevating influences to the patient's relief. Jesus' wonderful power consisted in this: He was the child of love; sweet in his nature; harmonial in organization; intuitive and inspirational; conscerated and attended by a "legion of angels"; all of which peculiarly fitted him to "cast out demons"—that is, to dissever, by will-power, voice, and touch, aided by his angels, the magnetic relations woven by low spirits around the unfortunate media of his time. He "cast seven demons" out of Mary Magdalene, says the record; that is, he dissevered the electric chains, or, demagnetizing, dissipated the aural emanations thrown about this woman, thus destroying the sympathetic relations and psychological influences thrust upon and into the very tissues of her being by those seven *demons*—spirits. Those who lack in organic balance and symmetry of mental expression, being negative, and hence sensitive and psychologically mediumistic, are the more often subjects of disorderly control, during the changes incident to development.

SINGULAR CASE.—There is said to be a man in Vermont who cannot speak to his father. Previous to his birth, a difficulty arose between his mother and father, and for a considerable time she refused to speak with him. The difficulty was subsequently healed; the child was born, and in due time began to talk, but, when sitting with his father, was invariably silent. It continued so until the child was five years old, when the father, having exhausted his powers of persuasion, threatened it with punishment for its stubbornness. When punishment was inflicted, it elicited nothing but sighs and groans, which told but too plainly that the little sufferer could not speak, though he vainly endeavored to do so. All who were present united in the opinion that it was impossible for the child to speak to its father. Time proved this opinion to be correct. At a mature age, its efforts to converse with its parent could only produce bitter sighs.

A PREMONITION.—A young man of Waverly, New York, recently secured a job to work upon a bridge. Having a presentiment that something would happen to him, and being the chief reliance of his mother, two sisters, and a younger brother, he bought an insurance ticket, and, just before leaving home for his work, gave it to his mother, with the remark: "Mother, if anything happens to me, I want you to have the money on this ticket." In less than ten hours his body was brought home. He was killed by a heavy cross-timber falling upon him. The $5,000 for which he was insured will be paid to his mother.

IN the beautiful drama of "Ion," the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Clemanthe asks ie they will not meet again, to which he replies:

"I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of the stars among whose field of azure my raised spirit hath walked in glory. All were dumb. But while I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemanthe."

The New York *Observer* estimates the number of Jews in the United States at now three hundred thousand. The first immigration to this country was in 1649. They have three hundred synagogues, thirty-nine of which are in New York and Brooklyn.

The Midnight Drummer.

A correspondent of the *Chicago Tribune*, writing from Columbia City, Indiana, under date of June 29th, reports the following remarkable case of evident spirit manifestation:

"Our usually quiet town has, during the last few days, been thrown into a state of feverish excitement by a strange and unusual *spiritual* phenomenon heard in and about a woolen factory and the neighboring buildings, situated in the south-western suburbs of the town. For some time past, the employees who sleep in the factory have been disturbed by noises like that caused by opening and closing doors, persons walking about the rooms, rattling loose boards, etc., etc. At first the employees supposed these unusual sounds proceeded from some burglarious depredation on the premises, and accordingly thoroughly searched and guarded the premises, but without success. The closest examination revealed nothing, but the strange noise continued. For some time, perhaps through fear of being laughed at, the employees kept the matter a secret, but at length the annoyance became so great that they refused to sleep in the building, and the strange affair was made public. About this time the voices changed both in character and locality. The inmates of a neighboring house were startled by noises under and about the building, similar to that produced by striking a muffled drum. While these continued all was quiet at the factory; but when they ceased, the noises at the factory were again heard. On Sunday night the mysterious drumming was heard for several hours at the house, by a number of persons. An effort was made by those present to learn something of the mysterious affair by questions, which, to some extent, was apparently successful. The answers, given by a specified number of taps on the spirit drum, stated that the disquieted spirit was that of a man who had been murdered in that vicinity about eight years ago; that he was fifty-one years old when murdered, and that he was buried sixteen feet deep near the factory. His name and other particulars were not given. Other questions were answered in the same manner, by the number of taps on the drum required by the person asking the question. When no questions were asked, the drumming continued; sometimes slow and regular, and at other times quick and irregular. At one time an old lady, somewhat deaf, requested the 'spirit' to beat louder that she might hear it more distinctly. The 'spirit' complied with her request by giving a succession of vigorous taps, which were distinctly heard at a considerable distance from the house. On Monday night crowds of people visited the place, and listened to the mysterious drumming, but owing to the crowd and confusion, no questions were asked or answered. These mysterious manifestations have thrown the whole community into a state of intense excitement. Crowds of people visit the place, and the family living in the haunted house have been so annoyed by the visitors and strange manifestations going on about them, that they have been able to procure but little rest for several days, and will probably be compelled to move away from the seemingly accursed place. By what agency these sounds are produced I do not pretend to say; but that they are produced by some invisible agency, hundreds who have heard them can testify. The seeming impossibility that such an effect could be produced by any human agency envelopes the matter in a strange and inexplicable mystery. A thorough examination of the premises is being made, and, if there is any way to get at the bottom of the mysterious affair, the 'spirits' will be unearthed and exposed. There is little hope, however, that any additional light will be thrown on the matter."

Spirit Likenesses.

Every Spiritual phenomenon being a chapter in the spiritual movements of the age, it is but justice done to call the attention of Spiritualists to the drawings of Mr. M. Milleson. These pencilings, done on paper with the recently made "Siberian graphite" pencils of Faber, are generally life size, positive and negative, two faces, the one as in earth, the other as now in spirit life, showing the law of progression after leaving the earthly body. We remember of meeting Mr. Milleson upon the Pacific coast. This work of his has been going on since 1859, commencing while he was a resident of California. Not giving much time thereto, it was slowly matured, but now he is devoting his time exclusively to the inspiration of heavenly artists, and making rapid progress. He has a number of spirit likenesses—Joan D'Arc, Epictetus the noble Roman, and others—in his parlors at 156 East 129th street, New York, where all who desire may see them, by taking a very little trouble.

These drawings are produced in a state of somnolence or semi-consciousness. He sees, hears, and yet an hour will pass as though only a few moments had gone; while, if any recollection pertains to his conscious being, it is that of a retrospective glance over some portion of his past life. Seldom does his mind revert to the work before him. When preparing for a drawing, he has not the least conception of what will be brought out, whether man, woman or child; and yet an inspirational glow so pervades his whole interior nature, that he seems when at work to be floating in the air. His spirit-guides so blend the mechanical and inspirational in a harmonious combination, that some of his drawings have the appearance of mezzo-tinto; others lithographs; and others still, bold crayons—all marked individualities.

Mr. Milleson's parents were Quakers, and his father rebuked all the early efforts of his son that cropped out in an artistic direction, going so far as to order school teachers to whip any of his children caught drawing on their slates. The mother, different, would have cultivated all the faculties, but had little control. Thus was friend Milleson denied the pleasure of pursuing the channel Nature had marked out for him. Drifting through life for years, he was finally taken hold of by immortal artists, and is now the instrument for the production of higher and more glorious specimens of art than were dreamed of in his juvenile ambitions. In this we have an illustration of the philosophy of "*self-made men.*"

Invisibles are behind earthly screens. Socrates confessed to a demon guiding him. All artists are evidently inspired, though not conscious of the source of their masterly genius and power. Success to all our spirit-artists. Heaven keep them humble! the people are pretty certain to keep them poor.—*Banner of Light.*

WITCHCRAFT.—At La Porte, Ind., a woman came near being mobbed, being charged by a preacher—who pretends also to be a doctor—with being a "witch." At his instigation, upward of two hundred people gathered about the house occupied by the poor innocent woman, and became clamorous for her blood. In order to induce this woman to come out of her house, this reverend divine proposed to remove the "spell" from her; but very wisely thinking that the only object in the proposition was to put her at once at the mercy of a cowardly mob, the woman declined to come forth; whereupon the divine aforesaid proceeded to harangue the multitude hoping, of course, to work them up to such a pitch of frenzy, that they would have sufficient courage to lay violent hands on his intended victim in-doors, or else fire her house and burn her with it. Just at this juncture, the City Marshal, with aids, arrived on the scene, and proceeded to disperse the mob of religious fanatics and fools, thus saving the life of an innocent and good woman and citizen. The preacher, realizing the turpitude of his conduct, and fearing the law, escaped with his worthless carcass, and had not since been seen. To what degree of criminal excess cannot certain classes of American society be led by the pratings and rantings of a so-called preacher? Is it not a burning disgrace that in the latter part of the nineteenth century, a mob of upward of two hundred people can be raised in a small town for the diabolical purpose of murdering a defenseless female, for no offense other than being charged by a preacher with being a witch? Out upon *such* Christian civilization! And say not that there are no preachers who deserve doubly and trebly to be damned!—*Exchange.*

REV. O. B. FROTHINGHAM'S CONGREGATION in New York, have been playing Mrs. Curtis' "Spirit of Seventy-six." The pastor wrote a prologue for it.

PLANCHETTE is an old Chinese toy, and is described in Howitt's "History of the Supernatural."

MARRIED.

"O married love!—each heart shall own,
When two congenial souls unite,
Thy golden chains inlaid with down,
Thy lamp with heaven's own splendor bright."

In Oakland, on Sunday, Sept. 20th, after the manner of the Friends, GEO. PARRY to MARTHA I. PRATT.

[Accompanying the above was a liberal slice of the bride's cake, which Friendly stroke at our sympathies we did not attempt to Parry. We hope Friend George's manly heart will yet be rejoiced by the presence of more than one little Prattler at his knee, and that Martha will not be "troubled about many things," nor "cumbered about much serving."]

DEPARTED.

"Death is not dreadful; to a mind resolved,
It seems as natural as to be born!"
"Man makes a death, which Nature never made."

In this city, Sept. 14th, GRACE JAMESON, grandchild of MRS. GRACE COOPER, aged 10 years and 9 months.

Special Notices.

DR. J. M. GRANT
HEALS THE SICK
BY
Laying on of Hands,
At No. 410 KEARNY STREET,
Between California and Pine streets,
SAN FRANCISCO.

DR. GRANT has, for the greatest part of the last two years, been practicing in this city with most eminent success. Some of the MOST STUBBORN CASES have been ENTIRELY CURED by his wonderful Healing Powers, which can be substantiated by referring to the well known names which appear on his Circulars, and to many others whose names can and will be given, if required.

☞ NO MEDICINES GIVEN.
☞ No Surgical Operations performed. 31

OFFICE HOURS—From 9 A. M. to 4 P. M.

DR. JAMES EDWARDS
CAN BE CONSULTED AT HIS ROOMS
209 KEARNY STREET, WEST SIDE,
Between Bush and Sutter,
FROM 9 A. M. TO 4 P. M.

VITAL MAGNETISM,
Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE
Used in detecting the cause and nature of disease, and the proper treatment it requires.

Electricity and medicines given only when the case needs them.

Contagious or cutaneous diseases not attended to.

Charges moderate, and according to the ability of persons to pay.
21

MRS. MARY E. BEMAN,
Clairvoyant Physician,
HEALING AND TEST MEDIUM.

☞ No visible Medicine given. The Deaf hear, the Blind see, and the Paisied walk.

OFFICE AND RESIDENCE, corner of FREMONT and MADISON STREETS,
Brooklyn, Alameda County.

☞ Patients accommodated with Rooms and Board.
N. B.—Visitors must leave the cars at the Clinton Depot.
23

MRS. H. A. DUNHAM,
CLAIRVOYANT TEST MEDIUM,
HAS REMOVED TO
636 FILBERT STREET,
above Powell, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.

Séances from 10 A. M. to 4 P. M.

TERMS, For Ladies, $1; for Gentlemen, 2—not exceeding an hour.

Evenings by special engagement. 24

MISS JANESON,
INDEPENDENT CLAIRVOYANT,
AND
HEALING MEDIUM,
NO. 215 JONES STREET.
Hours, from 9 A. M. to 4 P. M. 28

CATARRH AND BRONCHITIS.
NEVER CURED. REASON WHY.

These fatal diseases, the parents of Consumption, are are always combined with Scrofula! Deafness, Ophthalmia, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, Troches, and Snuffs, have never cured one case, as they have no remedy which can reach Catarrh and Scrofulous complications, and they impart only transient relief. Where do we see even one patient cured by others? None such exist. The only positive cure is Nature's Sovereign Remedials from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all phases of Scrofula, Liver Complaints, Dyspepsia, Skin and other Eruptive Affections, forever. Two medical Circulars, 25 cents. Medicines sent by express.

WM. R. PRINCE,
29 Linnæan Nurseries, Flushing, New York.

MRS. R. E. LAWS,
CLAIRVOYANT AND PSYCHOMETRIST,
314 BUSH STREET,
Congress Hall Building, Rooms 28 & 29.

Medical Examinations made, and Tests given. Also, Consultations upon Business Matters. 37

MRS. A. J. BUTLER,
CLAIRVOYANT
AND
TEST MEDIUM,
NO. 410 KEARNY STREET, (Room 1½.)
32

DR. E. HUTCHINSON
WILL HEAL THE SICK
BY
LAYING ON OF HANDS,
At No. 66 Everett Street,
(Between Third and Fourth Streets)

He has had twenty years' experience in curing Diseases. His charges are moderate.
37

Mrs. M. J. UPHAM,
MAGNETIC AND ELECTROPATHIC
PHYSICIAN,
Has taken Rooms at 629 Market Street,
(South side,)
SAN FRANCISCO.

Mrs. Upham examines patients clairvoyantly; cures by
LAYING ON OF HANDS,
or by Electricity. Also, administers medicine when clairvoyantly directed.

Office hours, from 9 A. M. to 5 P. M.

CIRCLES at her rooms Thursday evenings. Also, sittings for Tests by appointment.

Mrs. Upham has operated as a Healing and Clairvoyant Medium for the past ten years. Can refer to numerous cures in various parts of the State. 37

H. SNOW'S
LIBERAL AND REFORM BOOKSTORE,
AND PACIFIC AGENCY FOR
ADAMS & CO.'S GOLDEN PENS,
410 Kearny Street, (Up Stairs,)
Between California and Pine.

ALL KINDS OF
SPIRITUALIST AND REFORM BOOKS
For Sale at Eastern Prices. Also,
SPENCE'S POSITIVE & NEGATIVE POWDERS
Circulars and Catalogues sent free.
Address HERMAN SNOW,
34 San Francisco, Cal.

PRINCE'S
SOVEREIGN CURE FOR SCROFULA,
OF EVERY PHASE,
Catarrh, and Bronchitis,

Guaranteed by Nature's Potent Remedials from Plants. All Snuffs and Inhalations have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Spermatorrhœa, Strumous Ophthalmia, Skin and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines sent by express.

WM. R. PRINCE,
29 Linnæan Nurseries, Flushing, New York.

PACIFIC
CLAIRVOYANT MEDICAL INSTITUTE,
320 Jessie Street, above Fourth,
SAN FRANCISCO.

MR. & MRS. W. A. HUTCHINSON

TREAT ALL DISEASES WITH UNPARALLELED SUCCESS. We invite all in want of medical services to call upon us.

Office hours from 10 to 12 A. M., and 2 to 5 P. M.

FOR SALE AT THE INSTITUTE,

Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc. etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.

Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to. 31

A. A. McLEAN,
BOOK, CARD, AND JOB
PRINTER,
No. 528 Clay Street,
(Opposite Leidesdorff,) San Francisco.
23

SIERRA NEVADA
Furniture and Bedding Warehouse,
Extending from B to C Street,
Entrance Nos. 12, 14, & 16, North B Street,
A few Doors north of International Hotel,
VIRGINIA CITY.

JOHN L. MOORE.....Proprietor.
25

THE SPIRITUAL ROSTRUM,
A MONTHLY MAGAZINE,
DEVOTED TO
THE HARMONIAL PHILOSOPHY.

Each number contains 36 pages of original matter, well printed, on good paper, and neatly bound in paper covers.

The Spiritual Rostrum is mainly devoted to the exposition of the Philosophy and Phenomena of Spiritualism. It does not, however, ignore any question pertaining to the Moral, Mental, and Spiritual welfare of Humanity.

Subscription price, $2.00 a year. Single numbers, twenty cents.

REMOVAL.
JACOB SHEW'S
PIONEER PHOTOGRAPH GALLERY,
Late 315 Montgomery Street,
IS REMOVED TO No. 612 CLAY ST.
North side, four doors above Montgomery,
SAN FRANCISCO.

Having superior accommodations, and every facility for all branches of the Art, at greatly reduced rent, I am enabled to produce the very best quality of work, of all kinds, at prices about

Twenty-five per cent. below the Montgomery Street Galleries,

and equally as low as the most inferior galleries in other parts of the city, at the same time taking the greatest pains to give entire satisfaction.

JACOB SHEW,
Pioneer Photographer,
8 612 Clay street, above Montgomery.

IMPORTANT TO INVALIDS!
Consumption and Nervous Debility
Are promptly Cured by the use of
Winchester's Hypophosphites
OF LIME AND SODA.

THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results *unparalleled in the annals of medicine, and such as no other treatment has ever equalled.*

Professional Testimony

As sure a remedy in *Consumption* as Quinine in Intermittent Fever, and as *effectual a Preservative* as Vaccination in Small Pox.—*Dr. Churchill.*

It is unequaled in *Nervous Debility*, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—*Dr. E. V. Stryker, Turin, N. Y.*

I would say to all who have any tendency to Consumption, *like this remedy*, and the sooner the better.—*W. W. Townsend, M. D., Unionville, Pa.*

PRICES:

In 7 and 16-ounce Bottles, $1 and $2 each. Three large, or six small Bottles, for $5, by Express. Concentrated Solutions, $2.

Sold by all respectable Druggists, and by NORCROSS & CO., 5 Montgomery Street, (Masonic Temple,) San Francisco, Agents for the Pacific States, to whom all orders should be addressed.

☞ Circular Free. Do not fail to write for one. 34

FOR PETALUMA AND SONOMA,
(VIA LAKEVILLE.)
SUMMER ARRANGEMENT.

Leaving Vallejo St. Wharf Daily, (Sundays excepted,) at 2 P. M., for Petaluma.

ON AND AFTER MONDAY, MAY 4TH, the favorite steamer
CLINTON,
C. M. BAXTER.....Captain,
Will leave Vallejo street wharf as above until further notice.

Returning—Leave Petaluma at 8 A. M.

Also, Steamer
PETALUMA
Will leave Vallejo street wharf at 9 A. M. Returning, leave Petaluma at 3 P. M.

Connecting with Stages for Bloomfield, Bodega, Duncan's Mills, Tomales, Santa Rosa, Windsor, Healdsburg, Geyserville, Skaggs Springs, Geyser Springs, Anderson Valley, Novaro, Albion and Big Rivers, Noyo and Fort Bragg, Ukiah, Long Valley, Clear Lake, and Lakeport.

CHARLES MINTURN.

REMARKABLE CURES
BY
THE GREAT SPIRITUAL REMEDY;
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

JAMES V. MANSFIELD'S
Experience with the
POSITIVE AND NEGATIVE POWDERS.

We can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific Coast as they are to the Spiritualists of New York city and the Atlantic States.

May 18th, 1868.

PROF. PAYTON SPENCE:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I know of their efficacy.

In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had made use of the same.

As for myself, I had for years adopted the Homœopathic mode of doctoring, and found it usually sufficient for myself and family.

But for the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homœopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit at my house, and seeing the condition of the young man, advised or recommended your Powders. A box was procured, and, before he had taken twenty Powders, he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and is now about his daily avocations, as well, if not better, than he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. We applied all the remedies used by Homœopathists, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and, within the space of three days, she was free from pain, and is now as well as she ever was.

At the same time, we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his throat at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and, as we thought, (and no doubt as he thought too,) never to return again, when Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well, and about his business, although he continues still to take a Powder now and then. I consider the young man out of all danger, and as likely to live twenty years longer as any one I know of.

There are several others I could speak of, whose cases have come under my observation within the last two months, but I will close by calling your attention to only one of them. The case I now mention is that of a gentleman of my acquaintance, who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in Paralysis. Not long ago he had one of these attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells us he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then, I remain yours, very sincerely,

JAMES V. MANSFIELD,
No. 102 West 15th Street, New York.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism,** Gout, Colic, **Pains** of all kinds; **Cholera,** Diarrhea, Bowel Complaint, **Dysentery,** Nausea and Vomiting, **Dyspepsia,** Indigestion, Flatulence, **Worms;** suppressed Menstruation, **Painful Menstruation, Falling of the Womb,** all Female Weaknesses and Derangements; Cramps, **Fits,** Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever,** Bilious Fever, Yellow Fever, the Fever of **Small Pox,** Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations,** acute or chronic, such as Inflammation of the Lungs, **Kidneys,** Womb, **Bladder.** Stomach, **Prostate Gland; Catarrh,** Consumption, Bronchitis, **Coughs,** Colds; **Scrofula,** Nervousness, **Sleeplessness,** etc.

THE NEGATIVE POWDERS CURE Paralysis or Palsy; **Amaurosis** and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all **Low Fevers,** such as the **Typhoid** and the **Typhus;** extreme Nervous or Muscular **Prostration** or **Relaxation.**

For the cure of **Chills** and **Fever,** and for the prevention and cure of **Cholera,** both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing;** yet, in the language of S. W. Richmond, of Chenoa, Ill., "*They are a most wonderful medicine, so silent and yet so efficacious.*"

As a **Family Medicine,** *there is not now, and never has been, anything equal to* **Mrs Spence's Positive and Negative Powders.** They are adapted to **all ages** and **both sexes** and to **every variety of sickness** likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, **the Positive and Negative Powders** are

THE GREATEST FAMILY MEDICINE OF THE AGE!

To **AGENTS,** male and female, we give the **Sole Agency** of entire townships and counties.

PHYSICIANS of all schools of medicine are now using **the Positive and Negative Powders** extensively in their practice, and with the most gratifying success.

Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer *special written directions* as to which kind of the Powders to use, and how to use them, will please send us a *brief* description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

PRICE IN CURRENCY.

1 Box, 44 Pos. Powders,	1.00
1 " 44 Neg.	1.00
1 " 22 Pos. and 22 Neg	1.00
5 Boxes	5.00

The Positive and Negative Powders will be forwarded, at our choice, either by mail or by express, (**we paying the expressage or postage in full**) to **AGENTS, DRUGGISTS,** and **PHYSICIANS** in any of the **Pacific States** and **Territories,** and in any of the States and Territories **west of Kansas,** at the following prices, **in Currency.** If Gold or its equivalent is forwarded, the premium on it, when it reaches New York, will be allowed.

1 Doz Boxes	$8.00
2 " "	15.50
3 " "	23.00
4 " "	30.00
6 " "	44.00
12 " "	86.00

Circulars to **AGENTS, DRUGGISTS,** and **PHYSICIANS** sent free, postpaid.

Sums of $5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, **or else the letters should be registered.**

Money mailed to us is **at our risk.**

OFFICE, 37½ ST. MARK'S PLACE, NEW YORK

Address,
PROF. PAYTON SPENCE, M. D.,
Box 5817, New York City.

For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail. 13

The Banner of Progress.

SUNDAY, SEPTEMBER 27, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

NOTICE.

THE SAN FRANCISCO CHILDREN'S PROGRESSIVE LYCEUM will assemble on Sunday afternoon, at 2 o'clock, at the Mechanics' Institute Hall, Post street, near Kearny.

For the Banner of Progress.

THE COFFINED CHILD AND LILY.

A Lily reared its head
Above the limpid waters where it lay,
Kissed by the zephyrs that in merry play
Flew o'er its sparkling bed.
With meek and simple grace
Came the young blossom in its robe of white,
With golden stamens and with pistil light,
That mark Nymphea's race.

It seemed a Vestal pure,
A holy priestess without book or bell,
With holy messages from God that tell,
How sorrows deep to cure.
Seeking, at early hour,
Some lovelier gem to crown her floral store,
A maiden saw it from the reed-bound shore,
And plucked the flower.

Pressed to her ruby lip,
She gathered holy thoughts, sweet spirit-food,
As the "winged psalmists," in the flowery wood,
Their balmy honey sip;
Then turned upon her way,
To look upon the infant, who, at rest,
With tiny hands crossed on the marble breast,
In coffined beauty lay.

How fair, how very fair
The rounded cheek, the eyelids softly closed,
The dimpled lips, where gentle smiles reposed,
Frozen forever there!
The soft south wind each curl
Waved to and fro upon its golden rings,
As if, instinct with life, its quivering wings
Were eager to unfurl.

"Not tears, but flowers for thee!"
The maiden said, in lowly tones and calm,
While placing in its cold and rigid palm
The type of purity.
Thus, pure and undefiled,
Together resting in their coffin-bed,
Passed to the still City of the Dead,
The Lily and the Child.

We cull the fairest flowers,
The sweetest perfumed, loveliest arrayed,
Ere pass their odors, ere their colors fade,
To decorate our bowers.
So, from supernal spheres,
The angels on their floral mission come,
And gather human buds to grace the home
Where come no bitter tears.

O infant lily-crowned!
Whose silvery blooms undying life possess,
To guard that maiden, her pure life to bless,
Come from immortal ground!
And as within thy hand
She placed the Lily with its bursting bell,
Set in her heart the flowers of faith, that tell
Of the sweet Summer Land!

JULIA A. FIELD.

Upon What the Success of Progressive Lyceums Depends.

Concurrent testimony is always valuable in any case, and is particularly so in the present instance, wherein the example of other Lyceums should be taken as a guide for our action in the Lyceums of our own city and State. Hudson and Emma Tuttle conduct a Lyceum in the West, and thus write of their experience to the *Lyceum Banner:*

"If the *Leaders* do not take a part, the children will be uncertain. If they do, the children will follow by imitation. The ultimate success of the Lyceum depends on the vigilance and exertion of the *Leaders*, and unless they are interested there will be failure.

"Each *Leader* should feel that the vitality of his Group rests with him, and the answers of his Group tell how much he has labored."

Henry Jones, Conductor of the Rock Island Lyceum in Illinois, also writes as follows:

"The greatest difficulty under which we labor at present is the want of earnest, intelligent, and devoted *Leaders*, who feel the importance of their work, and faithfully discharge their duties. We are pleased to say that we have a few such, (all honor to them!) still the number is small. We should feel glad if we could devise any means by which some of the professed Spiritualists of this district could be induced to take hold of this noble enterprise."

Those who think that the success of a Lyceum in any locality depends upon whether this or that person is Conductor, or Guardian, or Leader, as ambition or personal preference governs them, should reflect upon the opinions expressed above by those experienced Conductors of Lyceums, and resolve to take hold of the work, regardless of all selfish prejudices, and prove their interest in the Lyceum by working for it, as a few are now doing with fearful odds against them, in the shape of misjudgment and petty personal jealously. We do not wish to make public the history of the varying fortunes of our Lyceum in this city, for it would involve the necessity of placing a small number of misguided people in an unenviable light. Our only desire is, to induce them to show that their professed friendship for the Lyceum, and their wishes for its prosperity, are not mere idle words, bygiving it all the aid in their power, and lifting it up to permanent usefulness.

A CORRESPONDENT of the Springfield *Republican* says: "The first prize at Harvard College was taken by a colored youth, Richard Theodore Greener, of the junior class, the son of a poor woman in Boston, who fitted for college at Oberlin and Andover, and who, like so many of his race, is a natural orator. His gestures were as graceful as Edward Everett's, his voice musical and flexible, and his whole bearing admirable."

MISS BELLE ARMSTRONG, of Columbus, Ohio, has made eighty words out of the letters in "oyster," and won five dollars thereby.

"I AM thy father's spirit," as the bottle said to the little boy, when he found it hidden in the wood-pile, and wondered what it was.

DON'T expect to be called a good fellow a moment longer than you consent to do precisely what other people wish you to do.

"YOU are a queer chicken!" as the hen said when she hatched out a duck.

A YOUNG LADY who gives herself away, loses her self-possession.

WHOEVER presses his bosom against the heart of any sect finds it cold as ice.—*T. L. Harris.*

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10¾ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street. Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee.—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mass.—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Institute Hall, Post street, on Sunday at 2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Reese.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Plack, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

THE

BANNER OF PROGRESS

IS DESIGNED TO BE

A LIBERAL PAPER,

DEVOTED TO THE

Investigation and Discussion of all Subjects,

Philosophical, Scientific, Literary, Social, Political, and Religious,

And to advocate the Principles of Universal Liberty.

PUBLISHED EVERY SUNDAY,

AT 514 SACRAMENTO STREET,

(Up stairs,).....San Francisco

BY BENJAMIN TODD & CO.

TERMS

One Year.....$3 00
Six Months.....2 00
Single Copies.....10 cents

☞ No subscription received unaccompanied with the amount required by the above terms.

Subscribers in San Francisco who choose to pay monthly to the Carriers, will be charged forty cents per month.

☞ News Dealers throughout the Pacific States and Territories supplied at a liberal discount from the above rates.

Terms of Advertising.

For One Insertion, per Square.....$ 1 50
For One Month, do. 3 00
For Three Months, do. 8 00
For One Column, 3 Months, ... 50 00
For Half a Column, do. 30 00
For One Quarter do. do. 20 00

☞ One Square will consist of from ten to fifteen lines; over twenty lines will be charged as two squares, and each additional Square will consist of ten lines.

THE ABOVE TERMS WILL BE CLOSELY ADHERED TO.

AGENTS

FOR

THE BANNER OF PROGRESS.

The following persons are authorized to act as Agents for the BANNER OF PROGRESS, to receive subscriptions and money for the same, and forward them to this office. No subscription will be acknowledged when unaccompanied with the money.

R. B. HALL, San José.
L. ARMSTRONG, Sacramento.
E. B. HENDEE, Oroville.
J. R. BUCKBEE, Quincy.
A. F. BLOOD, Taylorville.
E. D. BOWMAN, Susanville.
C. P. HATCH, Petaluma.
IRA ALLEN, Watsonville.
THOS. BURDICK, Los Angeles.
J. H. HICKOX, Downieville.
THOS. LOYD, Grass Valley.
Dr. C. H. VAN GUELDERN, Sonoma.
ROBERT WEST, Napa City.
Mrs. L. HUTCHISON, Owensville.
JOHN L. MOORE, Virginia.
J. W. PETERS, Portland, Or.
J. E. CLARK, Salem, Or.
Mrs. S. M. WALES, Dayton, Nev
J. N. GALE, Olympia, W. T.
A. S. HOPKINS, Sacramento.
GEO. D. FISKE, Woodland, Yolo Co.
CLARK EGGLESTON, Carson City, Nev.
Mrs. E. M. WALLACE, San Bernardino

JOB PRINTING

NEATLY EXECUTED

AT THE OFFICE OF THE

BANNER OF PROGRESS.

☞ CARDS, CIRCULARS, BILLHEADS, PAMPHLETS, and every description of Plain and Ornamental PRINTING, executed neatly and expeditiously, at the lowest market rates.

OFFICE, 514 SACRAMENTO STREET.

Catalogue of Liberal and Spiritual Books

FOR SALE AT THE

Office of the Banner of Progress.

		POST.
WORKS OF ANDREW JACKSON DAVIS.		
Arabula; or the Divine Guest	1 50	24
Answers to Ever Recurring Questions	1 50	
Approaching Crisis	1 00	
Children's Progressive Lyceum; A Manual, with directions for the organization and Management of Spiritual Sunday Schools. Paincloth, Extra Gilt and Leather,	1 00	
Children's Lyceum Manual; Abridged Edition	45	
Death and the After-Life. Paper	35	
Cloth,	60	
Free Thoughts Concerning Religion	20	
Great Harmonia, in 5 volumes. Vol. 1—The Physician; Vol. 2—The Teacher; Vol. 3—The Seer; Vol. 4—The Reformer; Vol. 5—The Thinker. Each	1 50	
Harbinger of Health	1 50	24
Harmonial Man	50	
Cloth,	75	
History and Philosophy of Evil	50	
Cloth,	75	
Magic Staff. An Autobiography	1 75	
Memoranda of Persons, Places, and Events; embracing Authentic Facts, Visions, Impressions, Discoveries, Magnetism, Clairvoyance, Spiritualism. Also, Quotations from the Opposition. With an Appendix, containing Zschokke's Great Story of "Hortensia."	1 50	20
Morning Lectures	1 75	
Nature's Divine Revelations	3 75	
Penetralia	1 75	
Philosophy of Special Providences	20	
Philosophy of Spiritual Intercourse	60	
Cloth,	1 00	
Present Age and Inner Life	2 00	
Stellar Key to the Summer Land	1 00	
American Crisis. Chase	25	
A Sketch of the History of the Davenport Boys. Luke P. Rand	30	
A Sermon on False and True Theology. Theodore Parker	10	
Age of Reason; Being an Investigation of True and Fabulous Theology	Cloth, 40	
Answers to Seventeen Objections Against Spiritual Intercourse. John S. Adams	30	
Apocryphal New Testament	1 25	
A Kiss for a Blow; or Stories for Children. H. C. Wright	65	
Arcana of Nature. Hudson Tuttle. In 2 vols	2 00	
A B C of Life. A. B. Child, M. D.	25	
A Child's Book of Religion. O. B. Frothingham	1 00	
Athanasia; or Foregleams of Immortality. E. H. Sears	50	
Bouquet of Spiritual Flowers. Mrs. J. S. Adams 75 cts.	1 00,	1 25
Blossoms of our Spring. Hudson and Emma Tuttle.	1 00	
Broken Lights. Miss Cobbe	1 75	
Brittan and Richmond's Discussion	2 50	24
Brittan's Review of Beecher's Report of Spiritualism	Cloth, 60	
Brittan's Review of Rev. C. M. Butler, D. D.	50	
Branches of Palm. Mrs. J. S. Adams. Gilt	2 00	
Plain	1 25	
Bible Convention at Hartford	1 00	
Channing's Complete Works. Six Volumes in Three. Price	4 00	1 00
Christ and the Pharisees upon the Sabbath. A Student of Divinity	20	
Christ and the People. A. B. Child, M. D.	1 25	
Christianity; Its influence on Civilization, and its Relation to Natural Religion. Caleb S. Weeks	25	
Clairvoyant Family Physician. Mrs. Tuttle	1 00	
Courtney's Review of Dodd's Involuntary Theory of the Spiritual Manifestations	50	
Comte's Positive Philosophy	1 25	
Cousin Benja's Poems	1 50	
Confucius and the Chinese Classics	2 00	24
Denton's Soul of Things: or Psychometric Researches and Discoveries	1 50	20
Dissertation of the Evidences of Inspiration. D. Kelley	25	
Dealings with the Dead. P. B. Randolph	75	
Discourses from the Spirit World. Rev. R. P. Wilson, Medium	75	
Death and Life. Mrs. Ware	1 00	
Errors of the Bible. H. C. Wright	35	
Cloth,	50	
Empire of the Mother. Henry C. Wright	50	
Cloth,	75	
Effect of Slavery on the American People. Theo. Parker	10	
Ecce Homo; a survey of the Life and Work of Jesus Christ	1 50	
Eliza Woodson; A Story of American Life. Mrs. E. W. Farnham	1 50	
Exposition of Three Points of Popular Theology. Benjamin Todd	25	
Footfalls on the Boundary of Another World. R. D. Owen	1 75	
Familiar Spirits. A. Bingham	20	
Fugitive Wife. Warren Chase	35	
Cloth,	60	
Free Love and Affinity. Miss Lizzie Doten	10	
Facts and Information for Young Men	15	
Farnham's Woman and Her Era. 2 vols. 12mo	3 00	40
Facts and Information for Young Women	15	
Pales and True Marriage. Mrs. H. F. M. Brown	10	
Gist of Spiritualism. Warren Chase	50	
Gospel of Jesus. Gibson Smith	75	
God in His Providence. W. M. Fernald	1 50	
History of Dungeon Rock. Ehenese	30	
Harmonial and Sacred Melodist. Asa Fitz	40	
Howitt's History of the Supernatural. 2 vols. 12mo	1 00	16
Hymns of Progress. L. K. Coonley	75	
Healing of the Nations	3 00	
Healing of the Nations. Second series	2 50	
History of the Chicago Artesian Well George A. Shufeldt	25	
How and Why I Became a Spiritualist. Wash. A. Danskin	75	
Historical Transformation of Christianity	1 50	
Is there a Devil? John Baldwin	20	
Intellectual Freedom. Chas. S. Woodruff	50	
Incidents in My Life. D. D. Home	1 25	
Inquirer's Text Book	1 00	
Ideal Attained. Mrs. Farnham	2 00	
Is it I? A Book for Every Man. Dr. H. B. Storer.	50	
Joan D'Arc. A Biography. Translated from the French, by Sarah M. Grimke. With Portrait	1 00	
Jesus of Nazareth; or, A True History of the Man called Jesus Christ. New Edition	1 75	
Kingdom of Heaven; or, the Golden Age. E. W. Loveland	75	
Letter to Chestnut Street Congregational Church, Chelsea, Mass. J. S. Adams	20	
Lily Wreath. Mrs. J. S. Adams	1 00	
Living Present and Dead Past. H. C. Wright	50	
Life Line of the Lone One. Warren Chase	1 00	
Legalized Prostitution. Chas. S. Woodruff, M. D.	1 00	
Lyric of the Golden Age. Thomas L. Harris	2 00	
Love and Mock Love. George Stearns	35	
Extra,	50	
Light from the Spirit World. Rev. Charles Hammond	1 00	
Marriage and Parentage. H. C. Wright	1 25	
Extra,	2 00	
Messages from John Murray	75	
Mistake of Christendom. George Stearns	1 50	
"Ministry of Angels" Realized. A. E. Newton	20	
Millennial Dawn; or Spiritual Manifestations Tested. Rev. C. H. Harvey	75	
Man and His Relations. Prof. S. B. Brittan	3 50	35
Natty, a Spirit. Allen Putnam. Cloth,	50	
New Testament and Modern Miracles. J. H. Fowler	75	
Nature and Life. Robert Collyer	40	
Orthodoxy; Its Truths and Errors. J. F. Clarke	1 50	
Optimism the Lesson of Ages. B. Blood	1 25	
Psalms of Life. J. S. Adams	75	
Pre-Adamite Man. P. B. Randolph	1 00	
Poems from the Inner Life. Miss Lizzie Doten. Gilt.	1 25	
Poems. Achsa W. Sprague	2 00	
Plain Guide to Spiritualism. Uriah Clark	1 50	
Peculiar; A Tale of the Great Transition. Epes Sargent	1 25	
Physical Man. Hudson Tuttle	2 75	
Philosophy of Creation. Thomas Paine, through H. G. Wood	1 50	
Cloth,	35	
Prof. Hare's Lecture on Spiritualism	60	
"Primeval Man."	20	
Philosophy of the Spirit World. Rev. Charles Hammond	2 50	
Renan's Life of Jesus, and "The Apostles." 2 vols.	75	
Religious Demands of the Age. Frances Power Cobbe	3 50	
Religion of Manhood. Dr. J. H. Robinson	25	
Reply to Dr. Lunt. Miss E. R. Torrey	1 00	
Revival of Religion which we need. Theodore Parker	15	
Report of an Extraordinary Church Trial	10	
Reichenbach's Dynamics of Magnetism	15	
Spirit Manifestations. Adin Ballou	1 50	
Cloth,	50	
Soul Affinity. A. B. Child, M. D.	75	
Spirit Works: Real but not Miraculous. Allen Putnam	20	
Spirit Minstrel. A collection of Hymns and Music. J. B. Packard and S. S. Loveland	25	
Boards,	35	
Self Abnegationist. Henry C. Wright	50	
Cloth,	50	
Sexual Physiology. R. T. Trall, M. D.	75	
Strauss' Life of Jesus. In two Vols. Translated from the Fourth German Edition	2 00	
Self Contradictions of the Bible	4 50	
Spiritualism. Vol. 2. Judge Edmonds and Dr. Dexter	25	
Secrest of Prevorst	2 00	
Spiritual Reasoner. Dr. E. W. Lewis	50	
Spiritual Teacher. Through R. P. Ambler	1 00	
Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L. L. D. T. L. Nichols, M. D. English edition	75	
Spirit Intercourse. H. Snow	2 50	
Scenes in the Spirit World. Hudson Tuttle	75	
The Worker and His Work. A Discourse. Dr. R. T. Hallock	50	
The College, Market, and Court. Mrs. C. H. Dall. A thorough discussion of the Woman Question.	15	
The Koran	2 50	
The Life of Theodore Parker. In two large volumes, with Portraits	1 50	
	6 00	
The Sabbath Question Thoroughly Discussed. Brown and Taylor. Cloth,	1 00	
Paper,	50	
Thirty-Two Wonders. Prof. M. Durais	35	
Cloth,	60	
Twelve Messages from the Spirit of John Quincy Adams, through Joseph D. Stiles to Josiah Brigham	2 00	
Gilt,	3 00	
Theodore Parker's entire Works, in 14 vols.	50	
The Word of the Spirit to the Church. C. A. Bortal	1 00	
The Life of Thomas Paine	30	
Unhappy Marriages. A. B. Child	35	
Unwelcome Child. Henry C. Wright	60	
Cloth,	50	
Voices from the Spirit-World. Isaac Post, Medium	75	
Voices of the Morning. A New Volume of Poems. Belle Bush	1 25	
View at the Foundations; or First Causes of Character. Woodbury M. Fernald	1 25	
Voices from Spirit Land. Nathan Francis White, Medium	75	
Voice from a Prison	75	
Woodman's Reply to Dr. Dwight on Spiritualism	25	
What's o'Clock	15	
Woman's Secret. Mrs. C. F. Corbin	1 75	
Wildfire Club. Mrs. Emma Hardinge	1 25	
Whatever is, is Right. A. B. Child, M. D.	1 00	
Why not? A Book for Every Woman. Dr. H. B. Storer. Cloth,	1 00	
Paper,	50	

Any of the above list of books will be furnished to those in the country who desire, on application at this office. The money for the books, and postage, must invariably accompany the order

Religio-Philosophical Journal,

DEVOTED TO THE ARTS AND SCIENCES, AND TO the SPIRITUAL PHILOSOPHY.

Published every Saturday, by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

At 84, 86, and 88 Dearborn St., Chicago, Ill.

TERMS OF SUBSCRIPTION—IN ADVANCE.

One Year...$2.00 | Six Months...$1.00

Single Copies, 5 Cents each.

CLUB RATES.

Any person sending us $20.00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter-up of the club for one year.

POSTMASTERS EVERYWHERE are requested to act as Agents, and will be entitled to receive twenty cents out of each two dollars subscription, and half that amount for each six month's subscription.

When Post Office orders cannot be procured, we desire our patrons to send the money.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent FREE.

All letters must be addressed JOHN C. BUNDY, Drawer 6023, Chicago, Ill.

NEW PAPER!

THE LYCEUM BANNER.

PUBLISHED TWICE A MONTH,

By MRS. L. H. KIMBALL.

EDITED BY MRS. H. F. M. BROWN.

It is an octavo, printed on good paper, and embellished with fine electrotype illustrations.

Some of our best writers are engaged as regular contributors.

We teach no human creeds: Nature is our law giver—to deal justly, our religion.

The children want Amusement, History, Romance, Music—they want Moral, Mental, and Physical Culture. We hope to aid them in their search for these treasures.

TERMS OF SUBSCRIPTION.

One Copy, one year, in advance.....$ 1 00
Ten Copies to one address, and.....9 00
Twenty-five Copies, do.....22 00
Fifty Copies, do.....45 00
One Hundred Copies do.....90 00

Address MRS. LOU. H. KIMBALL, P. O. Drawer 5956, Chicago, Ill.

THE PHILOSOPHY OF RELIGIOUS REVIVALS.

BY BENJAMIN TODD.

Price 25 cents. For sale at this office. A liberal discount to book agents. It is a pamphlet of 24 pages, 12mo. There are two inspirational poems by Lizzie Doten, which are worth more than the price asked.

Lecturers' Appointments and Addresses

PACIFIC STATES AND TERRITORIES.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 42 Geary street, San Francisco, Cal.
Mrs. Laura Cuppy, San Francisco.
Miss Eliza Howe Fuller, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.
Benjamin Todd, San Francisco, Cal.
Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensville, Mono Co., Cal.
Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs Lucy B. Huie, Oakland, Alameda County.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—San Francisco Association of Spiritualists. President, J. D. Pierson; Secretary, J. W. Mackie.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, J. H. Lewis; Guardian, Miss Brewster.

Portland, Oregon—First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon.—Friends of Progress.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street, near Broadway, on Sundays, at 10½ a. m. and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3; and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a. m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and